

Israeli Anti-Communist Agitator Being Deported

• 15¢ PER COPY

• PUBLISHED WEEKLY

• \$7 PER YEAR

NATIONAL Jewish Post and Opinion

"If You Let The People Know. They Can Act Intelligently"

Friday, May 19, 1961

VOLUME XVI — No. 38

Jessel Corporation Plans Pro-Football in Israel

NEW YORK (P-O) — George Jessel and a few other Americans have put up \$2,000,000 to professionalize soccer in Israel so that her top athletes will stop emigrating to other countries to follow a sports career.

Two of Israel's ace soccer players left the country half a year ago to play professional soccer in South Africa and Australia.

Judge Y. Lamm of the Israeli Football (Soccer) Association, said that in his opinion, Israel is too small a country for professional football (soccer). He added that it might be possible to receive support for semi-professional sport.

Lamm agreed to meet with George Jessel, American television entertainer and stage and

screen notable, who has been elected president of the American-Israel Entertainment and Sports Enterprises, Inc., and talk the matter over when Jessel arrives in Israel in June.

The Jessel group has established offices at 230 Park Ave. It has been capitalized at \$2,000,000. Sydney Salant, a leading New York attorney is the corporation's vice-president.

Salant said the company's objective is to make it possible for Israel's talented athletes to remain in the country and devote all their time to sports.

Reuven Dafni, Commissioner of Sports in the Israeli Ministry of Education, has promised the Jessel venture the full support of his office.

B-G, Kennedy Talks Hopeful During Visit

NEW YORK (P-O) — Ben Gurion's United States itinerary was still shrouded in secrecy as this paper went to press and it is understood that all plans hinge on his projected visit with President John F. Kennedy.

Kennedy's visit at the end of this month with French President Charles DeGaulle is uppermost in fiery old Ben Gurion's mind but he also well realizes that meeting the United States President will do much to rack up votes for Mapai in August and remove the stigma of his unpopular actions during the Lavon affair.

Ben Gurion's interest in the Kennedy-DeGaulle meeting is re-

lated to the latter's interest in the Middle East. France has been a strong ally of Israel all through her struggles with the Arabs.

Ben Gurion's forthcoming visit to Canada is interpreted as indicating Israel's disinclination to put her eggs all into one basket. Canada had offered Israel jets before she got them from France. With DeGaulle's increasing difficulties with the Algerian rebels, Israel fears that France might find her friendship with Israel an added burden.

Jewish organizations are putting on what pressure they can to have Ben Gurion participate in any events scheduled by them during the former Israeli Premier's five-day visit to the U. S. and Canada beginning May 24.

The Conference of Presidents of Jewish Organizations is meeting May 23. Nahum Goldmann will be given the Louis D. Brandeis Award by the American Zionist Council on May 24 and the Israel Bond Organization's Board of Governors meets in Philadelphia May 29.

While it is doubtful that Ben Gurion will be able to attend the first two functions, there is a good chance that he will make the Bond affair. Participants in that meeting are being told not to be disappointed if he fails to

appear but the betting is more than even that he will be present.

Cleveland Temple Defies Summons By Beth Din

NEW YORK (P-O) — The National Council for Jewish Education has asked the Bureau of Education of Cleveland, Ohio, to suspend the Temple on the Heights in Cleveland from membership until it complies with an order to appear before a Beth Din.

The temple has refused to obey an order from the Beth Din to appear to answer charges lodged against it by a former educational director of the temple's religious school who alleges that the temple officers accorded him "unjust and improper treatment."

The director charges that after six consecutive years of service he was "advised" by the temple officers to resign and threatened with being black-balled if he refused. He also alleges his last month's salary was withheld and its release made conditional upon his signing a statement absolving the synagogue of any "wrong-doing" in the matter.

Groups Formed by Nazi Victims Held 'Upsetting'; Source of 'False Hopes'

NEW YORK (P-O)—The Eichmann trial may be geared to stir the conscience of the world but it is serving to open a few old wounds, perhaps not to the best interest of the survivors of the Hitler holocaust.

Spurred by the trial, a group of victims have formed the Jewish Nazi Victims Organization of America. Mrs. Caroline K. Simon, New York Secretary of State, announced that the group had filed a certificate of incorporation.

Commenting on this action, Mrs. Simon said: "I feel strongly about any group formed for the purpose of combating race prejudice." She expressed the hope that world-wide reaction to the Eichmann trial would be such as to eliminate the likelihood of a recurrence of the type of bestiality that characterized the Hitler regime.

One of the incorporators of the group — Dr. Israel Legman, a dentist, of 12 Dongan Place, Manhattan — said one of the main objectives of the organization was to "help those people who

were not properly treated by doctors here in the United States which were supplied by the German Government and who would rather go to their own doctors."

Dr. Legman said these people want to regain funds left in Germany, for the purpose of aiding their children's education. They feel this is more important, Dr. Legman added, than that the funds should be spent "putting up memorials to those who perished."

"We also want to unite other groups," Dr. Legman asserted, "which have tried unsuccessfully to get the money coming to them, because they lack the power and influence necessary. Some of these people don't know where to go for help but we will help them."

Dr. Legman's children died in one of Eichmann's crematoriums.

Saul Kagan, secretary of the Conference on Jewish Material Claims Against Germany, at 3 East 54th St., feels that the formation of such groups as the Jewish Nazi Victims Organiza-

tion of America, does more harm than good.

"Any group organized for the purpose of perpetuating the memory of Nazi atrocities," he said, "can only stir and upset those involved and possibly fill them with false hopes of compensation or restitution."



CZAR'S TORAH

A historic Torah once given by a Russian Jewish community to the Czar, was presented May 6 to Congregation Hope of Israel, 843 Walton Ave., The Bronx, N. Y., by Prof. Abraham I. Katsh, chairman of the department of Hebrew studies at New York University. Prof. Katsh is pictured above left. Rabbi Howard Kahn of Congregation Hope of Israel, center, and Bronx Councilman Leonard Fastenberg, president of the Congregation, right, are shown holding the Torah. The Russian writing under the Torah was on the crate in which the scroll was shipped. During a visit to Russia in 1956, Prof. Katsh acquired the Torah in a cultural exchange of Hebrew books with the Oriental Institute of the Leningrad Academy of Science. At the time of the Soviet's accession to power, the Torah was in the Czar's Asiatic Museum. Prof. Katsh, a worshipper at the Bronx Synagogue, gave the Torah in honor of his sons, Ethan and Salem, who both made their Bar Mitzvahs at the synagogue.

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Arabs Design A Master Plan For Total Destruction Of Israel

LONDON (P-O)—A new Arab Master Plan has been drafted for the "final solution of the Israel problem" somewhat comparable in tenor to the Master Plan drawn up by the Nazis for the "final solution of the Jewish problem in Europe."

This disclosure is made by Robert Gee, correspondent for the Jewish Observer and Middle East Review, a magazine which has long been considered one of the most reliable sources of information on the Middle Eastern situation.

Its editor, John Kimche, has

frequently been acclaimed as a thoroughly objective, non-partisan and perceptive observer of Mid-Eastern affairs.

Gee names four men who have been placed in charge of the Master Plan which aims first to isolate Israel and then to destroy it militarily.

The four are: Salah Gohar of the UAR, President Nasser's expert on Palestinian affairs; Hassan Kassem, an Iraqi Foreign Ministry official; Ahmed Shukeiry, spokesman for Saudi Arabia at the UN and Fouad Ammoun, secretary-general of

the Lebanese Foreign Ministry.

Together, asserts Gee, they form the backbone of the Arab League "Expert Commission on Palestine" and serve as co-ordinators of other commissions and groups which are being established to deal with various aspects of Israel's "destruction."

Gee discloses that Jordan strongly objected to a UAR plan to station troops from UAR countries in Jordan. The Jordanian Government cited the possibility of such a move causing the country to become em-

broiled in a head-on clash with Israel.

According to Gee, the Jordanian spokesman then stated: "Work out a complete plan to destroy Israel, show us that you have the means to carry it out and intend to carry it out and we are with you but not otherwise."

The Master Plan, which satisfied Jordan's objections, has drawn that country into the UAR scheme which means, according to Gee, that "for the first time the Arabs have succeeded in forging a military chain around Israel, east from Kefar, from Metullah down to the Dead Sea, southward to the Gulf of Akaba and up to the Gaza Strip border."

The Master Plan has three immediate objectives, Gee states. These are: (1) Revival of the Arab League Security Pact in a modified form, most probably by the establishment of a Joint command. (2) Preparation of joint defensive and offensive plans for use against Israel. (3)

The stationing of selected units from other Arab states in Jordan.

The Master Plan, according to Gee, embraces four proposals which will be made to Israel with the alternative being ultimate destruction of the Jewish State.

These four proposals are: An end to Jewish immigration and full freedom of emigration for Jews who want to leave Israel. (2) Israeli Arabs to have all property restored to them and rent to be paid for all other Arab properties used by the Israelis since the establishment of the State. (3) Palestinian refugees wishing to return to Israel to be allowed to do so and their properties to be restored to them. (4) Compensation to be paid to those refugees who do not wish to return.

"In the meantime," writes Gee, "and as a first gesture, the Arab military chiefs are considering a proposal, said to have come from General Kassem, that units from the UAR, Saudi Arabia and possibly Lebanon should join in a parade of the Jordanian armed forces to be held in the Old City of Jerusalem, next month."



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U.S. Deporting Israeli Anti-Red, Consorted With Anti-Semites

NEW YORK (P-O)—A rabble rousing Israeli so dedicated to fighting Communism that he consorted and worked with anti-Semites and hate groups is being deported by U.S. Immigration authorities, with Uncle Sam paying his passage.

POLISH-BORN Haviv Scheiber spent 26 years in Israel and was for many years the head of the Israeli Anti-Communist League, a "one-man" organization.

Scheiber claims that it was Jews who first brought him in contact with anti-Semitic elements. He told the Post and Opinion that when he first arrived in the United States he went to a noted Jewish person who sent him to Benjamin Freedman who, Scheiber claims, in turn introduced him to Gerald L. K. Smith, long time leader of American hate groups and anti-Semitic elements.

Freedman, on the other hand, told the POST and OPINION that he first met Scheiber through Condon McGinley, editor and publisher of "Common Sense," New Jersey anti-Semitic, white supremacist, hate publication. Freedman told the POST and OPINION he introduced Scheiber to Smith and sent him to see Russell McGuire of "American Mercury."

Freedman claims he also sent Scheiber to a host of other organizations which would be interested in fighting Communism, including Jewish organizations.

Freedman is known for his full-page ads in New York publications under the name of "League for Peace with Justice in Palestine" in which he virulently attacked the establishment of Israel, using arguments considered by the Jewish community to be outright anti-Semitic. Finally barred from running his ads in New York papers he turned to publishing his material in McGinley's "Common Sense."

Smith interviewed Scheiber and reported the interview in the Smith publication "The Cross and the Flag" in the issue of July 1959.

IN AN introduction to "The Cross and the Flag" article, Smith states: "Mr. Scheiber is visiting the United States after having attended the International Conference of Anti-Communists in Guatemala. He reports that there is a price on his head in Israel for having identified Zionism with Communism. He insists that Israel is the headquarters of Middle East Communism."

"This is perhaps the most sen-

sational indictment ever issued by a Jewish leader against Zionism. In his interview with me, Mr. Scheiber confessed that in Latin America as well as all over the world, Communism is receiving its chief donations from rich Jews. The reader may ask 'Why does a Jew expose a Jew?' That is a question someone else will have to answer. I only reproduce Mr. Scheiber's statement for its face value."

IN THE INTERVIEW, Scheiber charges that "Israel is under the rule of a White Communist regime directed by the Histadruth (a labor-management organization) which started by murdering the anti-Communist patriots, like every Communist-Marxist regime does."

He also alleges that Ben Gurion, Israeli Health Minister Barzilai, Interior Minister Bentov, Communications Minister Carmel and Agriculture Minister Loz "are orthodox believers of Marxism" and that they belong to an organization which includes believers in the Russian Kolchese system of agriculture.

HE ASSERTS that the "White Communist leaders are enticing day and night the youth of the country to follow them and live in the Kibbutzim Kolchoses even after 30 years' experience of the failure of the collective system of agriculture."

In some of his printed propaganda material, Scheiber flings out the question "Ask Ben Gurion who was responsible for the pogrom of 7th of Pesach of 1933 and who was responsible for the Red Terror of the Histadruth against the members of the National Labor Union, 1930-1936 which so discouraged thousands of European Jews from coming to Palestine that they ended in the National Socialist ovens."

SCHEIBER declared he hasn't much use for the American Jewish League Against Communism in the United States. The League, he asserts, is filled with a bunch of "well-meaning writers and intellectuals who have little organizational ability."

A spokesman for the League, now undergoing reorganization, said that the group doesn't have much regard for Scheiber. The spokesman regarded Scheiber as a "schnorrer" and "ne'er-do-well."

SCHEIBER HAS been in the United States for several years on a visitor's visa trying to organize an international anti-Communist organization. He asks political asylum in this country on the grounds that he would risk bodily harm if he returned to Israel. Immigration authorities in New York are not very receptive to his story and indications are that he will be deported by the end of May.

Israeli authorities in New York called his plea for political asylum ridiculous. Israel, they point out, is a democracy which allows the fullest freedom of speech. If he were to return to Israel, they said, he couldn't even be arrested, much less subjected to bodily harm. They emphasized that the police did not even touch Eichmann whose crimes are much greater than Scheiber's.

THE ISRAELI spokesman told the Jewish Post that Scheiber had once been arrested for collecting funds under false pretenses and had been fined.

Scheiber is being represented by Bella Dodd, an admitted wit-



Israeli who faces deportation from the U. S. is Haviv Scheiber, a collaborator with anti-Semitic and other hate groups. Scheiber, once reportedly fined for collecting funds under false pretenses, has been in this country for several years trying to organize an international anti-Communist organization. One of his main allies in this effort has been Gerald L. K. Smith, long-time leader of American hate groups. Scheiber seeks political asylum in U. S. saying he fears bodily harm if he returns to Israel whose leaders he has labelled Communistic. Israeli authorities, shrugging off his charges as ridiculous say that under Israel's democratic laws he is entitled to the fullest freedom of speech and would encounter no harm on returning to that country.

(Photo by Shavitz, Jewish Post Photographer)

ness for governmental agencies investigating communism. She acted as counsel for three youths who picketed the moving picture film "Exodus" and other right

wing extremists. Scheiber said he met the youths — Hugh Bruce, 18, Robert DeMille, 21, both of Brooklyn, and Johan Gerhart Schweitzer, 26, of

Franklin Square, L.I. — when they were picketing a Russian exhibition at the Coliseum. He has had numerous contacts since that time with the trio.

Rabbis Outrank Psychiatrists In Field of Mental Therapy

NEW YORK (P-O)—"Religion is no longer necessary now that we have psychoanalysis" is a thought tossed about often today. However, there are still champions of the theory that the clergy are the best therapists.

Nathaniel S. Lehrman, writing in the current issue of "The Reconstructionist," compares the qualifications and achievements of the psychoanalysts and the rabbis in the field of human counseling and finds the latter better suited to meet the needs of both the individual and society.

"When the rabbinical tradition is compared with the psychoanalytic" asserts Mr. Lehrman, "the former is apparently socially to be preferred, because it lacks the latter's rather selfish, atomistic approach."

"The rabbinical tradition would also seem to be the more scientific inasmuch as it operates on the conscious basis of Law at least partly defined rather than being based solely on the undefined feelings of the trained 'unconscious' of a single man."

"Psychoanalysis and the psychotherapy derived from it, are being increasingly recognized as themselves religious. 'If there is one pervading faith that binds twentieth century man,' psychologist Joseph Lyons has written, 'it may be found in his uncritical acceptance of the value of psychotherapy. If there is a universal answer offered in these times for the anxiety that is supposed to be the mark of the age, it lies in the role of the patient in psychotherapy. It is our new religion, arising out of

and efficiently tailored to, the moral crisis of the day.'

"But psychoanalysis as a religion stands in fundamental conflict with Judaism. The same is true of its derivative psychotherapy. 'The only really anti-Judaic thought in Freud was his philosophy about the instinctive wickedness and evil of people,' Rabbi Henry Enoch Kagan has written, but on that statement pivots this basic and irreconcilable conflict. Here, also, however, the religion is apparently more accurate and scientific than what is usually seen as the science."

"The hopelessness intrinsic in the idea that man is instinctive-

ly wicked is itself the result of an artifact in psychoanalytic technique. Psychoanalytic methodology itself has an almost completely unrecognized built-in error which exaggerates human hostility without realizing it and which therefore leads to the erroneous conclusion that the apparently causeless hostility which is seen clinically must be inborn and essentially irremediable."

Drop Plan To Move Bedouins

BEERSHEBA (P-O) — The Israeli Government has abandoned its plan to move the Bedouin tribes from the Negev Desert into houses in the populated interior of the country and instead hopes to induce the tribesmen to build their own homes in the Negev.

The Government announced that it would undertake a long-range program designed to entice the tent-dwelling Arabs with roads, schools and water into five or six places in the Negev where they would be encouraged to build houses of stone.

Israeli authorities feel they must keep a wary eye on the Bedouins because of smuggling activities among the tribesmen and the fear that the Bedouins will latch on to military information and pass it along to enemies across the borders of Israel.

Jewish Girl Top Swimmer

LONDON (P-O) — She may get a place in Britain's Empire Games team at Perth in 1962.

She is a 12-year-old Southern Rhodesian Jewish girl, Marilyn Sidelsky, who swam the 100-yard course at the Hampstead Ladies Swimming Club proficiency trials at Finchley Road Baths in 59.5 seconds.

According to the London Jewish Chronicle, Reg Laxton, who coached Judy Grinham, Olympic gold medalist, said Marilyn "is a far more advanced swimmer than any girl her age we have in this country."

At the age of 11, she represented Rhodesia in the South African championships and broke every free-style school's championship record.



Emblem of anti-Red group. The globe pictured above with a cross, a star and a crescent superimposed on it, is used as a symbol by the Anti-Communist International organized by Israeli Haviv Scheiber with headquarters at 156 West 44th St. Bella Dodd is general secretary of the organization. Its chairman is Col. Charles G. Greene, USAF, Retired.

Bene Israel Jews Seek Right to Inter-marry With 'Regular' Jews

JERUSALEM (P-O) — Refusal of the Jerusalem Rabbinate to marry a member of the Bene Israel group from India to a local Jewish girl has brought an old problem to a head with the Indian Jewish group demanding recognition of their Jewishness by the Rabbinate.

Some of these brown-skin Jews from India, who wear Indian dress, have been able to inter-

marry with the local Israeli population since refusal or acquiescence in performing the marriages has been left by the Chief Rabbinate to local rabbis.

However, the instances are rare. Disapproval of the marriages here is based on a contention that marriage and divorce proceedings of the Bene Israel group are not conducted in accordance with the halacha.

Representatives of the 7,000 Bene Israel who migrated here from India, met this week and appointed a committee to fight for the recognition of their right to inter-marry and to be accepted by the Israeli Rabbinate as Jews on the same level with the Ashkenazi and Sephardic Jews.

A spokesman for the Chief Rabbinate of Israel said that body

had no intention of taking the matter under review. He added however that the Chief Rabbinate did not want to issue an edict forbidding such marriages. Thus the Chief Rabbinate prefers to continue leaving all decisions in matters of this kind up to the discretion of the local rabbi.

Prof. Chaim Yehezkiel, leader of the Indian group in Israel, said: "God knows what has happened to the Israeli Rabbinate. Our community has existed over 2,000 years. We belong to the

descendants of the Ten Tribes. During all that time we have refused steadfastly to assimilate. Is it only after your arrival in Israel that we are to be considered as non-Jews?"

As a disciple of Ghandi, he is against violence, asserted Yehezkiel, but he did not see how he could prevent the Bene Israel from taking "aggressive" action unless the prejudice against their inter-marriage is removed.

"Surely," he added, "Israel is not introducing castes."

Brooklyn 'Y' Gears Regime To Attract Ultra-Orthodox

NEW YORK (P-O)—While the Jewish Community Center and the YM-YWHA have served as "Americanizing agents" in the past to immigrant Jews, the YM-YWHA in the heavily Hasidic Williamsburg area of Brooklyn is now gearing itself to emphasize the values of Ultra-Orthodox Judaism.

Numerous changes in the "Y" program have been made to encourage participation by the Chassidim and to overcome the antipathy with which the Hasidic population viewed the "Y" in the past.

Milton B. Pinck, "Y" program director, recalls that as recently as six years ago "there were extremists who would purposely exhortate on the sidewalks as they passed the 'Y,' as there were the more fearful who would always cross the street as they walked by, to avoid the possibility of contact with (some thought it was contamination from) the 'Y' building."

Pinck shows how changes in the "Y" program slowly enabled it to gain the confidence of the Ultra-Orthodox elements of the population. These "changes" he adds were principally the placing of new emphasis on practices already followed by the "Y."

This new regime gained an ally in a highly respected young Orthodox rabbi who encouraged youngsters, including a group of Yeshiva students, to utilize

the "Y" facilities. Tuesday evening was set aside as the time for girls and women to use the gym and swimming pool.

"Every reasonable attempt," asserts Pinck, "was made to make these facilities attractive. Although a request to provide partitions in the locker room so that each woman could dress with privacy and modesty, could not be met, everything else was done. Rigid supervision was provided so that only females were permitted to enter."

"At first a scant number of women wearing 'sheitels' (wigs worn by very religious married women) joined the regular members. But this season a few more girls and women came to register. The word of mouth publicity in the largest and most highly Orthodox all-girls' religious school in the neighborhood was so effective concerning the agency, that despite the stated opposition of the headmaster to permitting his girls to participate in these 'goyish' activities, the parents are granting permission for them to attend."

"Other outstanding developments in recent years such as the Tisha B'av Commemoration and Family Seder also play a role in developing the image of the Center as seen by the community."

The most recent indication of the progress made with the new

set-up, Pinck declares, was the establishment of a summer camp for boys aged 8 to 13 from ultra-Orthodox families which will conform to the strictest observance of the traditions of Judaism.

The camp will operate this summer, June 29 to August 31. It will be called Camp Magen Avraham and will be located in the Bear Mountain area on Lake Cohasset in the Ramapo Mountains. The camp is jointly sponsored by the "Y" and the Federation of Jewish Philanthropies of New York.

Won't Fly Into Israel On Sabbath

LONDON (P-O) — "We have decided not to operate our projected flights into Lydda Airport on Saturday," Olympic Airways in Athens has informed the Agudist World Executive here.

The administration of the Lydda Airport received official advice that Olympic Airways, following on the action of Alitalia, proposed to fly on Saturdays from Athens to Lydda. The Agudist World Executive here pointed out to the administration of Olympic Airways in Greece that "this action will arouse considerable feeling amongst Jews the world over."

Olympic Airways now advise the Agudist office that they are in agreement that "such an action would be very justifiably resented by a great part of Jewish public opinion the world over." They have therefore decided to abandon the idea to operate into Israel on the Jewish Sabbath.

He Never Hears His Canticle Sung

SAN DIEGO, Calif. (P-O) — A cantor who was commissioned to write a Hebrew Canticle for the annual Senior High School Choral Festival here, died before ever hearing his work performed.

He was Rabbi Joseph Cysner of San Diego, who wrote the Adon Olom setting especially for the festival. At last year's concert he was asked if he would prepare a number for the students to sing. He complied. But he died several weeks before the concert, which was held April 30 in Balboa Park.

His Adon Olom was sung by Doug Cohn, a San Diego high school student, in Hebrew. It is the practice of the festival to include selections representing major religious faiths in the annual concerts.



Jews of Cochin. The above group is representative of the type of Jews comprising the Jewish community of Cochin, India. The Jewish section of the city is known as "Jew Town," a term the Jews themselves applied to it. They are proud of the name just as other communities proudly bear such names as English Town, Spanish Town and French Town.

They Call Their Community 'Jew Town' and Like It

NEW YORK (P-O)—In our society the term "Jew Town" would have overtones of derogation and insult. One would expect to hear it only from the lips of those whose intent was to deride the Jewish people.

A Newark, N.J. woman, traveling in the Far East, was surprised to find the term being used by the Jews themselves in Cochin, India.

Mrs. Louis H. Gold, writing in "The Jewish News," says she was stunned when Sassu Koder, one of the leaders of the Cochin Jewish community, said: "Please come to our home for tea. But first you must see our synagogue, the clock tower and all the interesting places of Jew Town."

"Jew Town?" repeated the astonished tourist.

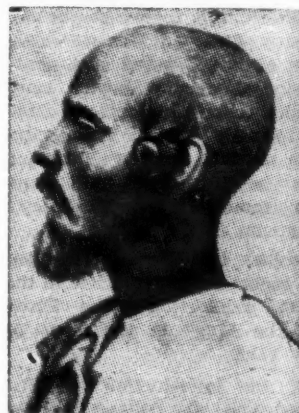
Both Sassu and his brother Elias, who shares leadership of the local Jewish community with him, assured her that the term implied no slur against the Jews. It was the traditional name of the Jewish section of the city, accepted by the Jews themselves, they said.

The Koders, Mrs. Gold writes are two jolly looking, rather portly men, similar in appearance. Both, she says, look like Charles Laughton.

The Jewish community of Cochin, the Newark woman writes, enjoy complete freedom, have every educational opportunity and are highly regarded by their Indian neighbors.

Elias Koder is president of the local Rotary Club. His son-in-law is an officer in the Indian Navy. His niece is a professor at Kerala University. They all participate in community events, belong to the country club and live a good life.

The White Jews of Cochin, who are still known as "Paradesis" (foreigners) came to Cochin in the Middle Ages, accord-



Black Jew of Cochin. A wide social gap separates the White Jews and Black Jews of Cochin, India, according to the Universal Jewish Encyclopedia, which states that as long ago as the 16th century the White Jews separated from the universal Jewish community and built their own synagogue.

ing to the Universal Jewish Encyclopedia. The Castilia family, evidently from Spain, arrived at Cochin in 1511. Many of the other White Jews are of Spanish or Portuguese descent.

There was dissension between the White and the Black Jews. In 1568 the former separated from the community and built a synagogue of their own, despite protests. The legal status of the Jews improved immeasurably when the country came under the rule of Holland 1663-1795 and later under that of England.

In the 20th century, there are no essential differences in the religious practices of the White and the Black Jews. However, there is a considerable social gap between them. The White Jews continue to regard the Black Jews as an inferior caste. Black Jews as an inferior caste with them or to dine with them at the same table.

Mickey Cohen Travels Rocky Road to Conversion

By LEONARD LEADER

LOS ANGELES (P-O)—There was a show in town for a short while called "The Comedy of the Cohen Conversion." The Cohen is Mickey Cohen, ex-ganster, on trial here in a Federal court on a charge of income tax evasion. Scene of the show was the courtroom.

The court heard, among other charges, that Mickey Cohen's "conversion" to Christianity was not consummated — and that, in fact, it was more a publicity agent's idea of how to get prominence for a book on Cohen's life — which the publicist was writing!

The press agent, a lady by the name of Mrs. Eleanor Churchin, said she had loaned Cohen \$7,000 — which she said he repaid — as part of a campaign to induce Cohen to become a Christian. She admitted that he insisted he would not change his faith for money from Billy Graham or anyone else, but she tried anyway.

But that wasn't enough of the conversion comedy. W. C. Jones, a technical book publisher, told the court that he had spent more

than \$4,500 on Cohen in hotel bills, plane rides, lawyers' fees, spending money and outright cash in the hope of converting Cohen.

Jones lamented that even though Cohen "sank to his knees, and prayed for 20 minutes, and then turned his life over to Christ," he had disappointed him when he said he "was still on the fence."

The "fence" statement had followed a much publicized visit to Billy Graham's New York's Madison Square Garden "long run."

A third performer in the conversion show was evangelist Jim Vaus, a one-time Cohen associate who was converted. He told the court that he gave Cohen more than \$2,000 to accelerate his conversion.

As for Mickey Cohen? He sat in court and glowered. His side may never be known, as United States Judge George Boldt ruled the whole conversion testimony out of order.

In fact, Mickey Cohen's real worry is \$400,000 in taxes that the United States Government is claiming he has evaded.

Jewry Must Match Christian Missionary Zeal If The Black Jews Of Ethiopia Are To Survive

NEW YORK (P.O.)—Are the Falashas—the Black Jews of Ethiopia—disappearing?

Prof. Norman Bentwich of the Hebrew University in Jerusalem, writing in the current issue of the London Jewish Chronicle, seems to feel there is some danger of this unless Jewish organizations match the zeal of Christian missionaries who are busily converting the Falashas away from Judaism.

"Over a hundred years ago," writes Bentwich, "Protestant missionaries—English, German and Swiss—started the effort to convert them. They have maintained it ever since and in our own day have intensified their efforts providing schools, hospitals and dispensaries.

"The Jews were not so alert to do anything to help them and strengthen their links with the congregation of Israel. They were doubtful about recognizing the Falashas as Jews although the Falashas believe in the Restoration to the Land of Israel."

As long ago as 1927, Louis Rittenberg, writing in The American Hebrew, now The American Examiner, was concerned with the same problem as Bentwich—namely how to correlate with world Jewry this picturesque, staunch and unconquerable branch of Judaism.

"It is really in the hands of American Jews," wrote Rittenberg, "to enable the Falashas to come entirely within the fold of world Jewry. That they have persistently and heroically refused to be submerged or assimilated is evident. For they believe in one God and shun all images. They follow the Ten Commandments, the Sabbath and other Jewish Holy Days and they still retain the practice of the sacrificial cult on Holy Days as was the custom at the Holy Temple in ancient Jerusalem.

"The Falashas are an industrious people earning their livelihood by skilled occupations. There are masons, potters, weavers, tanners, sadlers and basket makers among them. So that their physical needs are amply taken care of. What they do need, and urgently, are means of enlightenment as regards their brethren in the outside world; they need competent physicians

and nurses to teach their people modern medicine, hygiene and sanitation."

Rittenberg pays tribute to Dr. Jacques Faitlovitch, "a scholar and humanitarian of unusual stature" through whose efforts the American Pro-Falasha Committee was formed.

According to the Universal Jewish Encyclopedia, the Falashas contend their forbears left Jerusalem in the retinue of Menelik, the son of Solomon and the Queen of Sheba. After a lengthy residence in neighboring countries they penetrated into the interior of Abyssinia. The Falashas, states the Encyclopedia, hold themselves entirely apart from the Abyssinians. They live in separate quarters and establish villages far from those of the other inhabitants, surrounding their settlement with a hedge which serves them not only as an enclosure but also as a defense against non-Jews. They never permit non-Jews to enter their dwellings. The religion of the Falashas is pure Mosaicism based upon the Ethiopic version of the Pentateuch.

Their customs and rituals are colorful and picturesque, particularly their conversion procedure. Wolf Leslau, writing in Commentary, describes this interesting and exotic ritual.

"The person who wishes to be converted to the Jewish faith by the Falashas," writes Leslau "must undergo a complicated initiation. To begin with, he must bring a bar of salt to the Falasha priest who gives him in return a handful of peas which, with water, will be his only sustenance for seven days.

"During this seven-day period, the priest instructs him in the Mosaic Law. On the evening of the seventh day the candidate for conversion washes his body and clothing, shaves his head and comes to the synagogue where the priests and elders are gathered, carrying seven rods as a token of his seven days of religious preparation.

"The candidate then falls flat on his face, the priest strikes him a light blow on the back and destroys the bundle of rods. At the end of this ceremony, the priest distributes fresh bread to



Falasha priest sacrificing an ox in accordance with an ancient Falasha ritual. The practice of animal sacrifice still exists among the Falashas, although it is severely curtailed to one sacrifice a year, on the fourteenth day of Nisan, the eve of Passover. The rite takes place in an "Area of Sacrifice" located on the north side of the synagogue. A bar of salt, called "amolye" is held over the animal's back during the ceremony in accordance with Leviticus 2:13 "and every oblation of thy meat offering shalt thou season with salt." After the priest has finished his benediction, he slaughters the animal with a two-edged knife. Then, with the leaves of two different trees, he sprinkles the blood over the "Area of Sacrifice" and on the floor of the synagogue. The animal's meat is eaten that same day by the priests and the men of the village and its bones, skin and entrails are burned and buried in a secret place.

the worshippers and the new convert."

Bentwich writes that when Dr. Faitlovitch died in 1954, the work of the American Pro-Falasha Committee was taken over by the Jewish Agency for Palestine. They opened a teachers' training college at Asmara, the principal town of the former Italian colony of Eritrea which is now

federated with Ethiopia. Amharic and Hebrew were the languages of instruction. They sent teachers, mostly young Falashas, to 30 villages. That effort however according to Bentwich, was maintained only for two years. Then the college and all but two of the schools were shut down. Many parents who wanted education for their children, Bent-

wich added, turned to the Christian mission schools.

According to one report, there has been concern in Israel over the acceptability of the Falashas by the Israeli. Consequently, there has been no encouragement by the Jewish Agency to stimulate aliyah of Falashas to Israel.

Scrolls Hidden in Wailing Wall Of Old City Returned to Israel

JERUSALEM (P.O.)—Torah scrolls hidden for 13 years in the Wailing Wall of the Old City of Jerusalem to protect them against seizure by the Arabs, have been brought to Israel and will be placed in the House of Testimonies on Mount Zion.

The hero of the piece is an American tourist to whose ears came the widely circulated plea of a former rabbi of the old city who secreted the scrolls in the Wailing Wall when the Jordanians took over the old city in 1958.

The story is reported by the Israel daily "Redioth Achroth" which tells how the American located the scrolls in the hiding place in the Wall, spirited them out of the old city, traveled first to another country and then to Israel.

He went to the office of Dr. S. Z. Cahana, Israeli director of the Ministry for Religious Affairs, and turned over the scrolls which he carried in a handbag.

"This," he said, in a choked voice, "is the happiest moment of my life. Here are the scrolls. I deposit them in loyal hands. I have traveled around much of the world but this is the most precious baggage I have ever carried."

Bombs fell about the Beth-El Synagogue in the Old City on a Friday night in 1958 when a

group of Bertzlay Chassidim assembled in the synagogue to decide what to do with the sacred scrolls.

Rabbi Brish had the solution. He would go to the Wailing Wall, ask God to protect the scrolls, and he would then secrete them in the wall. The old City fell. Rabbi Brish was captured, finally released and took refuge in Israel.

He kept up a flow of correspondence to friends and institutions around the world asking them to aid in recovering the

scrolls. He described the location of the secret niche where they lay. Somehow, word of his plea reached the ears of the American tourist who performed the successful mission of recovery.

He did not recover all of the scrolls hidden, however. He managed to take 40 with him from the Wailing Wall. Some are still secreted there. Rabbi Brish hopes another good friend of Israel will remove these from their hiding place and bring them to the Jewish homeland.

No Federal Aid for Day Schools Votes Am. Assoc. for Jewish Ed.

After hearing both sides of the issue of government aid to the Day Schools, the American Association for Jewish Education declared on May 14 that they opposed any Federal aid to private or parochial schools. Dr. Leo Pfeffer, director of the Commission on Law and Social Action of the American Jewish Congress stated that accepting Federal aid would mean that Jews were willing to give up their freedom of religion in exchange for "the fleshpots of Federal Funds." This

statement was made at the annual conference of the Association, held at the House of Living Judaism, 853 Fifth Ave. Opposing views were expressed by Dr. William W. Brickman, of the Union of Orthodox Jewish Congregations, who felt that too many Jews had opposed Federal aid to schools in the past simply because Catholics had favored it. His opinion was overruled, however, by the final resolution of the Association not to accept Federal funds.



TAAMARAT EMANUEL
Principal of a Falasha School founded in 1923 in Addis Ababa, capital of Abyssinia. Educated in Italy, Dr. Emanuel served as head of the school until its work ceased with the Italian occupation in 1936. Jewish leaders are concerned today about the lack of Jewish educational institutions among the Falashas, who are turning to Christian missionary schools for the education of their children. Dr. Emanuel is now in the Ethiopian diplomatic corps.



JACQUES FAITLOVITCH
To spread education among the Falashas, Dr. Faitlovitch in 1923 established a school at Addis Ababa and several traveling schools. He formed pro-Falasha committees in several countries, including the U. S. He brought young Falashas to Europe to be educated there so they could return to their homeland as teachers. He first visited the Falashas and became aware of their educational needs at the time he was on the faculty of the University of Geneva. He died in 1954.

LOOK! here's your KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

YOMTOV DIET WATCHERS CAN USE SKIM MILK IN WHIPPED TOPPING

By SARAH LIEBER

Shevouth is known as a "milchige" yomtov, traditionally. There are many theories about the origins of the custom, but the balabosta is satisfied to know that the Torah is said to be sweet as honey and nourishing as milk. So, we serve many delightful dishes, such as blintzes, cheese krepplach, and other egg and milk meals. At this time year, egg supplies are high and therefore prices are low. Milk, of course, is always available, fresh, canned or powdered. Below are some dairy dishes I'm sure you will enjoy.



Sarah

SPANISH TUNA NOODLE CASSEROLE

1 tblsp. salt
3 quarts boiling water
8 oz. broad noodles
2 cans (7 oz. each) tuna, drained

2½ cups 3-minute cheese sauce (recipe below)
¾ cup sliced pimiento stuffed olives, sliced

Add salt to water and gradually add noodles so that the water continues to boil. Cook, uncovered until tender according to timing on package. Stir occasionally to prevent sticking. Drain in colander. Break tuna into pieces and combine with olives and cheese sauce. Mix well. Place half of the noodles in a buttered two-quart, shallow baking dish. Top with half of the cheese mixture. Repeat layers. Bake in 350 degrees oven 30 minutes or until thoroughly heated.

3-MINUTE CHEESE SAUCE

1 large can (2½ oz.) evaporated milk
½ tsp. salt
½ tsp. rosemary
½ tsp. oregano
2 cups grated American-type cheese

Simmer evaporated milk with herbs and salt for two minutes, below the boiling point. Add grated cheese and stir over lowest heat until cheese is melted.

May be used as a sauce over vegetables or fish as well as in the above recipe.

Serves 4.

MUSHROOM and EGG RAGOUT

2 tblsp. butter, olive oil or shortening
1 absp. minced onion
1 tblsp. chopped parsley
1 lb. fresh mushrooms, washed and sliced
1 tblsp. flour
¾ cup white wine

salt and pepper to taste
6 hard cooked eggs, chopped
Heat the fat over moderate heat and cook onion and parsley for two minutes. Add mushrooms; cover and simmer over low heat for 10 minutes. Stir in flour and wine to form a sauce. Cover and simmer five minutes, stirring occasionally. Taste and season. Add chopped eggs and heat through. Serve with fish or as the main dish with a vegetable dinner.

Serves 6.

HONEY and CREAM CAKE

3½ cups sifted all-purpose flour
2½ tps. baking powder
1 tsp. baking soda
½ tsp. salt
1 tsp. cinnamon
½ tsp. ground cloves
¾ tsp. powdered ginger
1 cup sugar
3 eggs separated
¾ cup oil
1 lb. (1½ cup) honey
1 ¼ cup warm, black coffee
¾ tsp. cream of tartar

1 cup slivered blanched almonds
1 cup heavy cream, whipped and sweetened

Mix and sift all dry ingredients into a bowl. Make a well in the center and drop in egg yolks, oil, honey and coffee. Beat until well blended and smooth. Add cream of tartar to egg whites and beat until they form stiff peaks. Gently fold yolk mixture into beaten whites. Do not beat or stir. Fold in almonds lightly. Turn into 9-inch spring form pan and bake 55 to 60 minutes at 350 degrees or until cake springs back when lightly touched in the center. Cool in the oven. Invert pan on rack and remove sides. Slice cake in halves to form two layers. Place whipped cream between layers and chill at least 4 hours. Or use whipped cream as "frosting." Garnish as desired with almonds, fruit or berries.

HEAVENLY CHOCOLATE PIE

1 cup sifted all-purpose flour
¾ tsp. salt, divided
¼ cup shortening
3 to 4 tblsp. cold water
2 egg whites
½ tsp. vinegar
¼ tsp. cinnamon, optional
½ cup sugar

Chocolate Cream Filling (recipe below)

Combine flour and ½ tsp. of salt in a mixing bowl. Cut in shortening until the consistency of coarse meal. Sprinkle water, 1 tblsp. at a time, over mixture,

tossing quickly and lightly with a fork until dough is just moist enough to hold together. Roll out pastry to fit a 9-inch pie pan. Fit pastry gently into pan. Prick generously with a fork. Bake 12 minutes at 450 degrees until golden brown. Remove from oven. Beat together egg whites, vinegar, cinnamon and remaining ¼ tsp. salt until stiff but not dry. Gradually add sugar and beat until very stiff. Spread this meringue over bottom and up sides of the baked pastry shell. Bake 15 to 18 minutes at 325 degrees or until lightly browned. Cool. Fill with Chocolate Filling.

Chocolate Cream Filling:

1 6oz. pkg. (1 cup) semi-sweet chocolate morsels
2 egg yolks
¼ cup water
1 cup heavy cream
¼ cup sugar
¼ tsp. cinnamon

Melt the semi-sweet chocolate morsels over hot but not boiling water. Blend in egg yolks and water until smooth. Spread 3 tblsp. of this chocolate mixture over the cooled meringue in the pie shell. Chill remainder until it begins to thicken. Spread half of the whipped cream over chocolate layer in the pie. Fold chilled chocolate mixture into remaining whipped cream. Spread over whipped cream in pie. Chill at least 4 hours before serving.

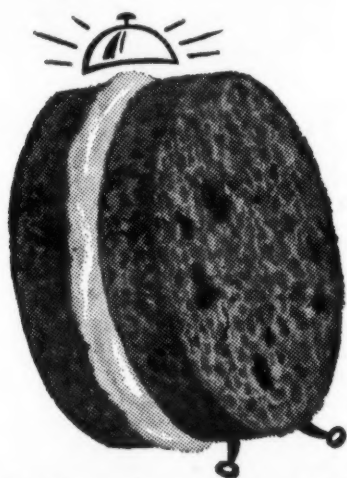
A WORD TO THE WIVES

For weight watchers, you may substitute whipped topping made of dry skim milk for cream in certain dishes. Follow directions on the package.

Or try balancing the calories by serving the rich desserts with a low calorie vegetable dinner.

No matter what you serve, may it be a happy holiday.

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Negev Magic Carpet of Blooms As Rains End Long Drought

By MEIR BEN-DOV

EILAT—This year's rain in Israel, which fell heavily but concentrated at the very end of the rainy season, has covered the Negev desert with a thick carpet of flowers. After three and a half years of drought, in which all the Negev's sparse vegetation had shriveled and withered, causing severe famine among the desert bedouin, the concentrated rains of February and March brought new life to the stubborn roots and seeds buried deep down under the tough desert crust.

Veteran desert dwellers say that such a profusion of vegetation had not been known—certainly not in the past ten years. The long dormant wait and intense sunlight during the dry years in which the vegetation could not sprout, worked miracles with the plants' roots and seeds, and as a result, when the life-giving rains came, they broke through with a richness and intensity of color that could be described only as "seemingly artificial."

Also astonishing was the wide variety of flowers that shot out from among the sand and rocks. Many patches, little more than a foot square, held more than ten different varieties.

When news of the magic flow-

ering became known in Tel Aviv, a flood of cars poured down to the Negev, and taxi companies operating to Eilat were overwhelmed with bookings for the "Desert in Bloom" sightseeing trip.

Even the first searing winds

of summer have not been able to wither flowers that withstood nearly four years of drought to burst forth again in all their glory. Agriculturists point to the "flowering miracle" which shows what could be done in the Negev—if only enough water were available.

Jewish, Baptist Merchant Tangle on Sabbath Closing

KNOXVILLE, Tenn. (P.O.) — A Jewish councilman of this city is trying to obtain passage of a municipal ordinance which would close the Knoxville stores on Sunday, the Christian Sabbath, and a Baptist councilman is pushing a law designed to close the stores on Saturday, the Jewish Sabbath.

This municipal cross-fire embroils Councilman Max Friedman, owner of a jewelry store on Main Street and Councilman Cas Walker, proprietor of a chain of supermarkets which are open seven days a week. His ordinance would permit businesses to remain open on Sunday.

While the Walker bill would close all stores indiscriminately

on Saturday, allowing only the prescription counters of drug stores to function, the Freedman ordinance mentions specific businesses as being affected by the proposed law. The list includes supermarkets.

Many Main Street merchants feel that the Walker supermarkets are infringing on their merchandising prerogatives by selling items dispensed by the Main Street establishments.

Assails 'Status Seekers' And Non-Kosher Simchahs

SEATTLE, Wash. (P.O.)—Or a principle of Jewish teaching? Indeed, such an event is no simchah at all, since it lacks the essential characteristic — true Jewish direction — which makes for true Jewish joy.

Here in Seattle every Jewish family can sponsor true Jewish celebrations with the kosher catering service available upon request at the Norway Centre. There is thus no excuse for any Jew to sponsor a non-kosher celebration."

"It should be quite obvious," he writes, "that a bar mitzva or wedding celebration (as indeed every Jewish simchah) which is held in connection with a non-kosher feast, violates the very essence of what should be the true character of the event.

"What sacredness can such a celebration possibly have, what meaningful message can it possibly convey to the participants, when it is flagrantly violating

SURE BORMANN ALIVE

FRANKFORT (WNS)—"Positive evidence" that Martin Bormann, Hitler's deputy and one of the most elusive Nazi war criminals, is alive and hiding somewhere outside Germany was disclosed by State Prosecutor Dr. Fritz Bauer.

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Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

DEAR MR. PEARLROTH: Would you please let me know the origin of the name TOMPAKOV. My family left the area of Kive, Russia, before the start of World War I.—LEONARD M. TOMPAKOV, Benton Harbor, Michigan.

TOMPAKOV is a trade name. Tompak is Russian for an alloy of copper and zinc mixed with tin. It is a cheap imitation of gold, and is known in English as pinchbeck. Your ancestor who first took this name in 180 either dealt in articles made of pinchbeck and took his name from his stock in trade. Or it is also possible that he was an innkeeper and adopted as his emblem the bar which was covered with a sheet of tombac or pinchbeck.



Pearlroth

DEAR MR. PEARLROTH: Could you help me to find the identity of my mother's name. It is a Spanish name. PORTUGAL.—ETHEL R. M. DUBOVICK, Chicago, Ill.

PORTUGAL—in your case—does not indicate a Spanish or Portuguese descent. It is either derived from the name of a little town in Prussia (Portigall) or what is more likely, from the name of a dessert made of apples mixed with eggs boiled in wine. Many Jewish surnames have been formed out of references to dishes. The first bearer in 1804 was either an innkeeper or he was so fond of a certain dish that he took his name from it.

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Prof. Harlow Says Jewish Students Completely Ignorant of Jewish History

SKOKIE, Ill. (P.O.)—A Smith College professor — Ralph S. Harlow—who conducts a course on "The Contribution of Judaism and American Jews to Democracy and Christianity," takes

Jewish parents to task for their children's ignorance on matters of Judaism and Jewish history. Writing in the weekly bulletin of Congregation B'nai Emunah, here, Prof. Harlow explains

that each year he starts his class with an IQ test designed to show the students' knowledge—or lack of knowledge—concerning Jewish subjects.

"They reveal abysmal ignorance," he states. "Half the class are Jews. I asked the following twelve questions: Write one sentence about each of the following: Habakkuk, Dreyfus, Hadassah, Menorah, Daniel, Hillel, Hexateuch, Redactor, Jeroboam, Malachi, Hosea, Aaron.

"One student did not get a single question correct; several got only one, that about Daniel, and the average was under five questions correct. The highest got six right.

"In the class was a young Yale student, a Jew, visiting with one of the girls. He got only two correct, the one about Daniel and he did write Hosea was a prophet of the Old Testament. I doubt if he knew anything about Hosea.

"He wrote that Hadassah was a group of fighters. He confused Hadassah with Haganah. Only one knew who Hillel was, though this is understandable as several wrote, 'A Jewish club here at Smith.' One wrote 'An

American philanthropist who founded a Jewish organization for students.' Only one knew who Aaron was.

"Possibly this will stir some of your readers to consider just how lacking their own homes and children are in intelligent awareness of their great cultural and religious heritage which so many pass off with a shrug of the shoulders."

Histadrut Will Build Seminary

LONDON (P.O.) — The Histadrut in Israel will build a Rabbinical Seminary and Synagogue for the Sephardi community in Jerusalem, according to the Tel Aviv correspondent of the London Jewish Chronicle.

The proposal was approved only after it had been subjected to strong opposition from spokesmen for Mapam and Achdut Avoda which asserted that such a project should be properly sponsored by the Government and not by Histadrut.

Aharon Becker, Histadrut secretary-general, replied that Histadrut has thousands of religious members and that it was therefore appropriate that Histadrut should cater to their religious needs.

The Seminary, he declared, would supply the Sephardi communities in the diaspora with teachers who were acquainted with Israel's "labor spirit."

PATRONIZE
POST ADVERTISERS

Maimonides "On Sexual Intercourse"

Fi 'L Jima

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Arabic with an introduction and Commentary.

This book was written by Maimonides at the behest of the Sultan. The book, translated for the first time into English, deals mainly with aphrodisiacs. In addition, Maimonides deals extensively with the psychological and emotional aspects of sex and psychosomatic aspects of sexual intercourse.

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GROSSINGER NEWS-NOTES

MISS UNIVERSE CONTEST—Madame Ghislaine de Gayrac, who was associated with Paris stylist Pierre Ducharne for seven years, will be the fashion coordinator of the New York State Beauty Pageant at Grossinger's Decoration Day. The pageant is being held in connection with the 1961 Miss Universe contest.

RICKIE ROSENFELD, Midwest theatre owner who sojourned at Grossinger's this week, gave other guests here the very first showing of his exciting new game, "Parlor Derby."

MESSAGE FROM ISRAEL—Eli R. Epstein, our head tennis pro, and his wife Evelyn, are in Israel on a tennis mission. Here's a message we've just received from Eli:

TEL AVIV—The spirit, drive, and interest of the people are wonderful. The climate is great. I'm coaching the Israeli Olympic tennis team, a fine group of young men and women. Incidentally, the number-one woman tennis player in Israel is Tova Epstein (no relation).

I am giving tennis clinics in the schools, colleges, and professional physical education institute, the Wingate. We have been royally treated by Reuven Dafne, the sports minister; Haim Glivinsky, secretary of the Israeli Olympic Committee; Raphael Behrman, chairman of Israeli Tennis Committee, and Avram Feiger, coach and captain of the Israeli Davis Cup team.

Tonight we are going to be guests of honor at the beginning of the Israeli Olympics. Seventy-two nations are competing at Ramat Gan.

Before I leave Israel, I hope to have a constructive program set up for them in physical education and tennis.

I just sent Jennie Grossinger a letter. I told her that Evelyn and I had seen the Jennie Grossinger Medical Center in Tel Aviv, the Jennie Grossinger Convalescent Center in Safed, the Jennie Grossinger Forest on Mount Canaan, and the Selig and Malke Grossinger Library at the Weizmann Institute of Science in Rehovoth. They are all beautiful. Regards.

EH

LUTHER GRIMES, vice-president and general manager of the Ponte Vedra Club, Ponte Vedra Beach, Fla., who was at Grossinger's this week, is the father of Broadway's newest discovery, Tammy Grimes, star of "The Unsinkable Molly Brown."

HONEYMOONERS — Mr. and Mrs. Michael Evans of Allen Park, Mich., are among the happy honeymooners at Grossinger's.

JIM TURNER'S A, former P.G.A. champion, is one of the outstanding golfers who will tee off May 29 in the 1961 Rip Van Winkle pro-am tournament on the Grossinger 18-hole championship course. He carries the banner of the Ryewood Country Club. If you're going to be at Grossinger's May 29 and would like to play in the contest, please drop a line to Abe Sharkey here and let him know so that he can save a place for you in one of the four, some.

MORE CELEBRATEES HERE — Mr. and Mrs. Jack Waxman of Montreal celebrated their 25th wedding anniversary the other day . . . Saul and Ethel Toll of New York City have been happily married for 21 years . . . Mr. and Mrs. Abe Chazin of Teaneck, N. J., are posting the 20th return of the day they said their I-do's.

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Nazi Mass Murders are Rooted in Christian Anti-Semitism

(Editor's Note: This is the first in a series of three articles based on the book, "Has Anti-Semitism Roots in Christianity?" by Prof. Jules Isaac, an honorary president of the Conference of Christians and Jews and a former Inspector General of French National Education. Prof. Isaac was born in 1877 of French-Jewish parents from Alsace-Lorraine. His grandfather fought in Napoleon's Grand Armee. Jules Isaac was graduated at the Sorbonne and became a professor of history. In World War I he was wounded at Verdun and decorated for bravery.)

NEW YORK (P.O.) — The responsibility of Christian teachings in fomenting anti-Semitism through the centuries and laying the ground-work for the brutal mass murders perpetrated under the Nazis regime, is emphasized by Prof. Jules Isaac, honorary president of the Amitie Judeo-Christienne and former Inspector General of French National Education.

In a lecture delivered at the Sorbonne, entitled "Has Anti-Semitism Roots in Christianity," which has been published as a book, with a foreword by Richard Cardinal Cushing of the Catholic church, Prof. Isaac

minces few words in spotlighting the cause of twentieth century anti-Semitism which resulted in the massacre of six million Jews.

"If one reflects," writes Prof. Isaac, "as we must reflect, that such (anti-Semitic) teaching has been disseminated from century to century, from generation to generation, by hundreds and thousands of voices, often the most eloquent, often also the most grossly insulting voices, how can one be surprised that the Christian mentality is enrooted with it, modelled upon and fashioned by it; even to the depths of its subconscious; and that little by little, especially in the fourteenth and fifteenth centuries, there should be formed in Christendom a picture of Judaism and Jews which is both a caricature and a myth; an ignoble image engendering repulsion and hate?"

"Who could deny the gravity the wrong-doing of such teaching, Or deny the heavy responsibility of those who have professed such things and have sown these tares of hate throughout Christendom? I am not speaking in the abstract. There is plenty of it still. I have myself experienced it in ways both painful and concrete.

"It is an essential factor that Hitlerian racialism appeared on ground which previous centuries had prepared for it. Did the Nazis spring from nothing or from the bosom of a Christian people? The autobiography of the Commandant in Chief of the Auschwitz Camp, Rudolf Hoess, is being published. This man charged with monstrous crimes for which he showed no remorse, came from a pious Catholic family and had considered taking Holy Orders.

"In certain democratic states are still to be found many traces of anti-Semitism — even, for example, in the United States."

Prof. Isaac quotes from Roman Catholic school books to illustrate the extent to which anti-Jewish sentiment has been bred in Christian youth.

"On the themes of a 'degenerate Judaism' and a 'sensual people,'" writes Prof. Isaac, "I quote the following from a Catholic school book: 'The religious life of the Jews was reduced in the time of Jesus to pure exterior formalism.'"

"The Jews had neither the fear nor the love of God."

"Imagine the mentality of the people to whom Jesus was speaking. They look for happiness in gold and silver, in filthy lust, in quarreling and revenge."

"On the themes of an accursed people, a decide people, on the Dispersion as divine punishment! I quote the following:

"That his blood be upon us and upon our children. And God, my children, has granted this terrible prayer of the Jews. For more than nineteen centuries the Jewish people have been dispersed throughout the world and have kept the stain of their decide — that is to say, of the abominable crime of which they were guilty in putting to death their God."

"Until the end of time, children of Israel in dispersion, will carry the curses which their fathers have called down upon them."

"Phrases from a school man-

ual but let there be no mistake — they are but the echo of other phrases which are to be found at a higher level, in the works of theologians of repute.

"That is where we stand less than twenty years after Auschwitz, after the death of Anne Frank and thousands like her. Is it not sad, terribly sad? Is it not a challenge to true Christian charity?"

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Idea of Jews as 'A Chosen People' Defended by Brandeis U. Professor

NEW YORK (P-O) — The idea of the Jews as a chosen people is defended by a Brandeis University professor writing in the university publication "The Justice."

The writer cites a criticism directed by Heinz Lubasz against the Jewish concept of themselves as a chosen race in which Lubasz compared this idea of chosenness to the Nazi concept of the Aryan Germans as a chosen race.

The professor writes that the point at issue is "for what purpose a people claims to be chosen."

Continuing, he asserts: "The fact that for many centuries the notion of chosenness has been misconstrued does not establish its evil. The Nazis misused this idea and manipulated it as a double-edged sword. On the one hand they asserted they were chosen to assume hegemony by means of brute force and on the other hand they awakened Jew-

ish hatred by attacking the Jewish people's notion of its own chosenness.

"Ought we to condemn the Jewish concept of selection because the Nazis applied it to a false racial theory? We have seen what this idea meant to the Nazis. What did it mean to the Jews? The great spokesmen of the Jewish people, its prophets and sages, understood chosenness. Amos said it meant added responsibility for our conduct in life.

"Mr. Lubasz is not objecting only to the idea of the chosen

people but to the idea of peoplehood itself. I have the feeling that Mr. Lubasz might prefer a world in which there were no distinct peoples, each with its own language, history, traditions and culture. Perhaps the Jews ought not to call attention to themselves or remind the world that they exist or insist on their integrity as a people.

"It is by being a people that we may take our place in the family of peoples, not by suppressing our identity as a people. It is as a people that we can continue to contribute to the enlightenment of mankind. It is as a people that we must demand life and the constraining of all forces that would deprive us of life."

Set Convention

BOSTON (P-O) — The thirty-sixth annual national convention of the Mizrahi Women's Organization of America will be held here Oct. 29 to Nov. 1, it was announced by Mrs. Moses Dyckman, national president of the women's religious-Zionist organization.

GOLDMANN DECIDES

JERUSALEM (WNS) — Dr. Nahum Goldmann, president of the World Zionist Organization, announced his intention to settle in Israel shortly and to join the Liberal Party.

Toynbee Hit for Proposal Which Would 'End' Judaism

NEW YORK (P-O) — Arnold Toynbee, British historian, was criticized by Orthodox Rabbinic leaders for catering to emotionally unstable desires among some Jews to "assimilate" and for seeking to "sugar-coat" his proposal by adding that only in this way could Judaism share its glorious heritage with the world.

Rabbi Charles Weinberg, president of the Rabbinical Council of America and Rabbi Emanuel Rackman, a former RCA president, said that Toynbee knows full well that the very richness of religious heritage he would "spread throughout the world" by means of inter-marriage has developed precisely because Judaism disallowed intermarriage and held together as a compact unit down through the centuries.

Although Toynbee seemed to feel he was being "complimentary" by his laudatory description of the Jewish religious heritage, the rabbis said he wasn't actually complimentary at all. They quoted Christian theologian Reinhold Niebuhr who described the historian as biased on matters relating to the Jews.

In a joint statement issued at a press conference in the headquarters of the Rabbinical Council of America at 84 Fifth Ave., Rabbi Weinberg and Rackman said: "Professor Toynbee is short-sighted, inconsistent and narrowly partisan when he addresses himself to the subjects of Judaism, Zionism and their historical development.

"Jews have made extraordinary contributions to the enrichment of mankind in every phase of civilized living, despite strict bans on intermarriage. There is nothing incompatible between adherence to religious values and the rendition of services to help humanity on all levels.

"Apparently, the trial of Eichmann in Jerusalem does not involve Prof. Toynbee. As a historian he has so mastered the art of detachment that even in contemporary affairs he is only an observer, with out personal involvement.

"Thank God most decent Christians and Jews feel that as Eichmann is being tried, so they too are being tried for their direct or indirect detachment as six million Jews were tortured to death. They are shaken to the core that they did nothing when, in their day, this came to pass — men became beasts and defied the divine image in which they were created. And the more powerful any of us was — the greater is our feeling of guilt.

"Is it into such a humanity that Toynbee asks us now to lose our identity — a humanity consisting of men who can be detached as six million are killed and equally detached when the surviving remnant tries to rehabilitate itself in the land of Israel? Has the death of six million taught Toynbee only that the surviving remnant should melt away and trust their fate to those who were thus detached?"

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I Think As I Please

EICHMANN TRIAL STRIKES FEAR INTO HEARTS OF ISRAELI CHILDREN

By CARL ALPERT

HAIFA—Day after day, week after week, the Eichmann trial goes on, and each session of the court results in the airing of new variations of the horrible story of almost unbelievable bestiality. The prosecution is preparing its case carefully, omitting no detail, documenting each charge, and bit by bit fixing Eichmann's responsibility for what occurred, indeed, for what he had ordered.



Alpert

From here we have no way of knowing what effect the trial and the airing of the evidence is having upon world opinion. Fragmentary reports have reached us of editorial comments around the world, but there is not yet any indication of what effect all this is having upon the minds and hearts of the peoples of the world, that public opinion which Israel thought to reach. Here in Israel, however, it is already possible to begin to assay public reaction. To be sure there are mixed feelings, ranging from one extreme to another, but certain currents of thought are beginning to crystallize, and are worthy of note by this time.

ONE AVOWED purpose of the trial was to assure that Israel's young generation, those who have had no personal experience or even memory of the Hitler period, should know this chapter in the history of their people. Last week a classroom of high school children held a discussion of the Eichmann trial. Participation was fervent and animated. The young people showed a very great awareness of the case and its background, more so than of many other current events which they have discussed. Again, opinions were varied, but it was most surprising to hear how many of these young people showed a sense of reserve in their judgment. There was little bitterness or hate. Many of the intelligent discussants were impressed with the contentions of lawyer Servatius that Eichmann was only a small wheel in a big machine and that he was acting under orders. Perhaps he showed unusual zeal in carrying out those orders, but he could not have been the chief villain.

This reaction is strengthened by Eichmann's appearance in court. He does not look or act

like a monster. He appears to be a very plain, quiet, commonplace sort of individual, not unusually brilliant, and with the characteristics of a modest bookkeeper. It is difficult to associate him with the blood-curdling stories that are told in court. As some observers have already pointed out, this very appearance of Eichmann is what makes him so much more dangerous. He is the common man, in whose primitive hands destiny had once thrust the fate of millions of people.

THE EFFECT OF the trial on younger children has been different. Educators feel that the stories of torture and sadism which are repeated on the daily Israel broadcasts, which every child can hear, are upsetting to the mental health of the child. There is fear that the little ones are being stimulated to fears

and complexes which have heretofore been completely absent from the makeup of the Israel child. Children here are normal, healthy, happy, free from neuroses and phobias precisely because life in Israel has been a new kind of life for Jews. What are we doing to such children when, after hearing the horror stories on the radio, they fearfully refuse to go to bed in the dark lest Eichmann escape from prison and try to kill them because they are Jews?

We want the world to know what happened, but are we going beyond mere reminder, another observer wants to know. Of what avail is it to prick people's consciences and remind them that they stood by while all this was happening? Does this sort of reminder contribute to better relations with Jews today? Furthermore, we attach the burden

of collective responsibility on a Germany which officially is doing everything it can to erase the past and make what limited amends are possible. Yet each time a witness in the trial pinpoints some individual still living in West Germany, Soviet Russia utilizes the information to batter and embarrass the West German government for its own political ends.

THE STORY IS being told; it will be told in full, but when that is over, let us begin to tell, and never tire of telling, the other side of the story. For the sake of our relation with our neighbors in this small world, let us temper the purely negative with the encouraging and inspiring side of the history. Let us never forget the priests who hid and saved Jewish children. Let us exalt the personality of the king of Denmark who, with his

people, was responsible for rescuing most of the Jews of that country. Let us doff our hats in respect for the people of Holland who risked their own lives to save Jews. Let us tell and retell the stories of heroism in the ghetto of Warsaw and elsewhere that Jews fought back. A model of proportion might well be the Passover Haggadah which tells of the bondage in Egypt and the persecutions by Pharaoh but gives major space to the strong and mighty hand which came to our help.

Our children—and the world—should remember this period of history insofar as it affects Jews not only for the horror and the inhumanities but also for the manifestations of courage, brotherhood, love and humanitarianism. It is the latter of which the world needs the more constant reminder.

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'High Cost' of Synagogue Membership Poses Big Problem for U.S. Jewry

By MYRON SCHOEN

The Jewish community has always been concerned with those who have not been blessed with much in the way of worldly goods and those who have suffered from the natural vicissitudes and calamities of life. Deep in its ancient heritage there are the Biblical admonitions to share with the poor, house the homeless and aid the orphan and widow. Behind the ghetto walls of Europe, the Jewish community organized to aid the unfortunate and in the early history of Jewry in America there are fine examples of how the more fortunate banded together to aid their brethren. The 20th century was witness to probably the worst suffering of Jews in many places around the globe, but it brought forth the most organized effort for relief and rehabilitation —



Schoen

an effort that gives us just cause for pride.

Conscious as we are of the world-wide needs of our brethren, we tend to overlook at times the problems right at our door-step. This is brought into sharp focus in a letter sent to all congregations associated with the Union of American Hebrew Congregations by its president, Rabbi Maurice N. Eisendrath, who writes:

"AN ODD SET of complaints are being heard with irritating frequency mainly about the periphery of our congregations. 'Religion is getting too expensive. You have to be rich to belong to a Reform congregation. Synagogue won't even let you pray to God free anymore.'"

Rabbi Eisendrath recognizes that congregational buildings and the steady increase in activity and size of membership have caused an up-swing in synagogue budgets and that this is likely to be a chronic problem, but he points out that the average family pays from \$12 to \$18 per month for congregational membership and that this is less than some pay for their children's weekly piano and dance lessons.

He cites the soon-to-be published Synagogue Research Survey No. 6 on "Temple Finance," by Dr. Max Feder of the National Association of Temple Administrators, that 78.3 per cent of the responding congregations indicated they have adopted a graduated dues structure, while twenty-five congregations have adopted a unique dues plan re-

lated to the congregants' personal income. He rightfully points out that, "It is the universally accepted practice in Reform congregations to provide reduced membership rates for families who may not be able to meet this modest cost and such arrangements are always undertaken in a confidential and considerate manner."

THE JEWISH community must be aware that there is still a problem — how to establish and maintain an adequate synagogue program for the thousands of Jewish families who do not fall into the category of the economic middle-class? In our large cities and particularly in New York, there are areas where only the most minimal synagogue program is available to thousands of Jewish families — working men's families.

Rabbi Eisendrath is aware of this, for in his report to the Board of Trustees of the UAHC in May, 1959, he said, "We must plead guilty to confining our founding of new congregations largely to the status seekers of suburbia . . . our congregations have outgrown the wage earner . . . this leaves the Jewish family, whose head works for a living, somewhere outside of the group that can afford membership in a congregation or if dues are reasonable enough, at least precludes him from taking part in any major activities of the congregation . . ."

Back in January, 1958, in an article titled, "Can You Afford To Belong To The Temple?"

which appeared in American Judaism, Rabbi Eugene Lipman, director of the UAHC's Commission on Synagogue Activities, offered a solution. "What of the housing-project temples, the congregations filled with low-income members?" he asks. "Here, I believe, we need to learn from our Protestant neighbors. We need a large national fund to provide these congregations with the basis for continued existence. This fund could pay rabbis' salaries; the rest, the congregations are willing and eager to do for themselves. It is simultaneously heart-warming and heart-breaking to see these new young groups, full of courage and determination and excitement, struggling with insuperable financial problems."

OUR COUNTRY is currently engaged in a great controversy about federal aid to education and part of the dispute revolves around whether any of that aid shall go to schools operated by religious groups, non-Jewish and Jewish. None of the national Jewish organizations wants or is asking for governmental support of the synagogue, but it is a problem that these organizations

themselves must consider and solve.

Since each of the national religious groups has very limited resources, this must be dealt with on a community-wide basis. The synagogue has become more than a mere house of prayer in American Jewish life. It has evolved into a position of centrality in most communities and its influence and impact on the American Jew does, and rightfully so, extend beyond mere attendance at High Holy Day services.

THE ENTIRE Jewish community must begin to feel its responsibility to assure every Jewish youngster an opportunity to have a genuine contact with Jewish history, customs and ceremonies. Every boy and girl, no matter their economic or social status, should be given the chance to literally sit at the feet of a Teacher in Israel, the rabbi. This is the great challenge to the national religious institutions, to the well-established and financially secure synagogue and to the men of means in the Jewish community. It will be a good day for American Jewry when they join together to solve it.

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by Andrew Hobart
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Panel Eyes Women as Rabbis

LONDON (P-O) — The head of the United Synagogue (Orthodox) in England, speaking as an individual and not in his official capacity, said he feels it is a tragedy that there cannot be female Orthodox Rabbis.

In answer to a question at an Anglo-Jewish Association brain trust, Ewen E. S. Montague, United Synagogue president said: "I am quite sure that many women would have made excellent ministers. But unfortunately I gather that it just could not be."

The London Jewish Chronicle quotes the Rev Dr. Chaim Pearl, minister of the New West End Synagogue, as saying that there were some vocations for which women would be unacceptable in the public's present mood.

David Kosoff asserted he was sure women were capable of being ministers but he was not so sure whether it was desirable that they should be.

RABBI APPOINTED

HARTFORD, Conn. (P-O) — Rabbi Morris Silverman of Emanuel Synagogue here has been re-appointed for a five-year term to the Commission on Civil Rights by Governor Dempsey. Three previous governors appointed Rabbi Silverman to the Commission. They were: Govs. Raymond E. Baldwin, John Lodge and Abraham Ribicoff.

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RABBI—Ordained, thoroughly experienced, excellent speaker, proficient in all phases of Synagogue and Communal Activities, able administrator of Hebrew School and Youth Activities; seeks Orthodox pulpit in New York City or vicinity. Write Box 673, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

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HEAD TEACHER large congregation with excellent academic background available. Extensive experience in supervision and teaching all Hebrew grades. Bar Mitzvas, Junior Congregation, Library, and Adult Education. Wife experienced Hebrew teacher, lower grades. Excellent references. Write Dept. 4264, P. O. Box 1633, Indianapolis 6, Ind.

YOUNG LICENSED Hebrew teacher seeks position, Midwest or New York area preferred, but not a definite requirement. Fluent Hebrew plus ability to handle children. Please send particulars regarding position and if possible salary, to National Jewish Post, Box 219C, Suite 602, 72 E. 11th St., Chicago 5, Ill.

STUDENT RABBI—Mature, 27, senior rabbinical student in N.Y.C. rabbinical academy seeks Conservative pulpit. Eight years experience in Hebrew teaching, Zionist youth work and adult education. Excellent academic background, congenial personality and very good speaker. Seeks position in Metropolitan N. Y. area for high holidays and entire year. Excellent references. Write Dept. 4262, P. O. Box 1633, Indianapolis 6, Ind.

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EXPERIENCED, licensed Hebrew Teacher wanted for Modern Orthodox Talmud Torah in the Middle West. Good salary and pleasant conditions. State qualifications and experience. Give references. Write Dept. 4260, P. O. Box 1633, Indianapolis 6, Indiana.

TEACHER wanted for community school (90 miles from N. Y.) Ivrit B'Ivrit, Junior Congregation, Youth activities. Excellent salary to excellent man. Principal will be in New York, Friday, May 19, or write Dept. 4263, P. O. Box 1633, Indianapolis 6, Ind.

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RABBI-TEACHER wanted for large progressive Orthodox Synagogue within 60 miles of New York City. Write Box 672, National Jewish Post, 84 Fifth Avenue, New York 11, New York.

CANTOR - TEACHER wanted for a large Orthodox Synagogue north of New York City. Write Box 672, National Jewish Post, 84 Fifth Avenue, New York 11, New York.

CONGREGATIONAL school in Queens seeks licensed male teacher, capable of instructing higher grades; applicant must be willing to move into community and to conduct Junior Congregation Services on Sabbath, Festivals and High Holy Days. Ideal for man presently holding morning Yeshiva position. Other teaching positions also available. Call Joseph Schapiro, FI 3-9001, or write Bellerose Jewish Center, 254-04 Union Turnpike, Floral Park, New York.

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SEEKING THE WAY

As enheartening a development as has taken place in the American Jewish community in many a year is the approach of the Reconstructionist Movement to personal involvement of the Jew with the ideals of Judaism.

For years, the American Jew has lost his sense of values. He has considered his Jewish activity complete when he labors for the B'nai B'rith or the American Jewish Committee. He felt that he fulfilled his obligations as a Jew when he held membership in a congregation.

Those who do profound thinking recognize the error of this kind of reasoning.

To be Jewish one had to devote himself to Jewish ideals.

The problem then was how to cut through this morass of gummy thinking and overcome the stultifying effect of organized Jewish life.

The American Jewish Society for Service, which annually sends young people out to work during the summer for the underprivileged, had one answer. This answer, though, smacked of seeking to emulate the non-Jews, in this instance, the Quakers.

Now comes Jacob Neusner with a new technique. And the Reconstructionist Movement has considered it so important that it has changed its name as a result.

The technique is one of fellowships.

A news article elsewhere in this issue describes the technique and the reasoning behind it.

This technique has the advantage of not seeking to change the world overnight. Nor does it declare that it has the answer. It only has some answers, and it doesn't hope to revolutionize our society. It does however, seek to set some of us on the right track.

We hope many readers of The POST and OPINION will be so provoked by Rabbi Neusner's thinking that they'll want to read his entire paper. We're sure that the Reconstructionist Foundation will make it available at least in mimeographed form.

EVERYONE IN THE FIGHT

The organized element of the U. S. Jewish community has decided to protest against Ben Gurion's propensity for ignoring what they feel are the proper channels for his dialogues with U. S. Jewry.

This has resulted in a new tiff in the U. S. Jewish community, which is as meaningless as seeking to decide if inhabitants on the moon are Orthodox, Reform or Conservative.

Let's see if we can pass some judgements on the blow by blow moves.

We think the American Jewish Committee was silly in rushing Jacob Blaustein to Israel because of what the peppery Israel minister had to say. They should, if they would take their own advice, have given it the quarantine treatment.

Nahum Goldmann then added to the ridiculousness of the situation by protesting. He, too, should have taken some of his own advice, and that is to have gone about his business of making the Zionist movement so important that Ben Gurion could no longer ignore it except at the peril of his own goals.

Then the President's Conference had to get into the act.

Ben Gurion's reply was the now classic answer of the rabbi who, when reproached because he favored one side responded, "Your side is right too."

Now what does all this mean to the average American Jew? The answer is, "Nothing."

The American Jewish Committee then rose to the challenge and used this opportunity to assert that any American Jewish group has a right to consult, aid or rebuff Israel without first securing a permit from the Zionist Movement.

The AJCommittee never was more correct.

So where are we?

To the average American Jew this whole business is meaningless. Will it alter one iota anyone's opinion? Will it alter the future?

Ben Gurion will say tomorrow what darn pleases him. The Zionist movement will not be strengthened one whit. The American Jewish Committee will not lose face—that is as long as it continues to control a substantial amount of what Israel needs now—money.

The forces that determine what the American Jew will or will not think or do for Israel aren't involved in this kind of organizational rivalry. The leadership of the American Jewish community, Zionist, non-Zionist and anti-Zionist, make so big a fuss over trivialities that it seems as if this is all they have to do.

Mainly weeds grow because there is no grass to fill the lawn. And our organizations fight one another because they have no real down-to-earth programs.

The NATIONAL JEWISH POST OPINION

Published every Friday in five editions by The National Jewish Post 546 S. Meridian Indianapolis 6, Indiana — ME 1-307
All editorial correspondence should be addressed to the New York Office, 84 Fifth Ave.
Subscription price — \$7.00 per year
Single copies, 15c; Back issues, 25c for 1959-60 50c before that.

FRIDAY, MAY 17, 1961

The EDITOR'S CHAIR . . .

Rabbi Benjamin H. Englander of Irvington, N. J., has challenged in this issue our answer to his assertion that Jewish conventions are futile (PO, April 28) and conducted to achieve prearranged results sought by the so-called ruling clique.

This gave us a chance to review his original article, which brought in Jewish conventions only as a side issue. The full blast of his remarks hammered away at the control professionals exert, which together with the disinterest of the Jewish populace, make for a sterile community.

He wrote:

"American Jewish life, despite all manifestations to the contrary, is in mortal danger because of the disinterest of the vast majority in its organized implementations. The tight molds whereby unanimity is obtained are also stifling and deadening.

"For better or for worse our communities are highly organized, complicated machines. Criticism even constructive, might interfere with the smooth execution of the business at hand. Success is measured by the amount of money that can be raised for the various communal and overseas needs.

"Consequently they are dominated by a professional bureaucracy. A gag is applied and an opiate is administered to the 'organization man' to accept their dictates and follow them. 'Yours is but to do and die not to question why' seems to be the rule."

What Rabbi Englander doesn't delve into is the alliance between some laymen and the professional whereby the professional agrees to keep the layman in office in return for the consent of the laymen to the policies of the professional. Most of this kind of alliance is the unspoken kind. It breeds on the needs of the Jewish layman, deprived by his Jewishness of the normal rewards for his activities, for adulation and recognition. There is hardly a stronger drive, and the use to which the professional puts this weakness of the mortal is close to Machiavellian.

In two communities, Miami and St. Louis, and we assume in many others, studies are being made to determine why the Federation and its activities are not closer to the Jewish citizenry. The St. Louis study is already completed, and the Miami one is just being made.

In Indianapolis some ten years ago, a new constitution stipulated that no one could serve more than two successive three-year terms without an intervening year. The thought behind this rule was to prevent the old-timers from holding on to all the seats on the board.

At about the same time this paper was able to secure an arrangement whereby it would be permitted to send a reporter to all meetings of the Federation board. Our argument was

that the Federation was nothing more or less than a public body such as the city council or even a state or national legislative group and therefore the citizens had a right to know what their regularly constituted leadership was doing for them.

This arrangement lasted only a short while and was replaced by one, which lasted even a shorter while, whereby the Federation office sent us a release. In other words, the body could not stand public scrutiny of its activities. To this day in Indianapolis, the Federation has little hold on the community.

Not more than a year or so after the rule forbidding re-election for more than two terms was adopted, it was broken. Those who had served two terms were made honorary members of the board. This was not too bad, since honorary members normally do not have voting rights. But in the case of the Indianapolis Jewish Federation, they had all the rights of any other members.

In St. Louis you have a situation which has no validity whatsoever. The Federation refuses to give The Post and Opinion, for years now the only Jewish publication there, releases about its drive until they have appeared in print in their own publication called "The Light."

The argument has been that if the release were given to The P-O at the same time (we never asked for more) it would rob the news in The Light of value. What the Federation doesn't realize is that the nature of The Light, or for that matter any publication of any organization, is such that the reader comes to it with a different approach.

News in a paper like The P-O, where the Federation activities are interspersed with those of other elements of the Jewish community and national and international Jewish news, is read more thoroughly and achieves a different impact.

When will we have an ideal community which will call the press in and open its files and invite comment and criticism? Jews are the first to suffer when freedom of the press is violated, and yet they seem to have a blind spot when they themselves are in control of the means of communication.

The answer to federations which want the community to get involved is apparent. Let the community know what you are doing. Let the community know that there are differences of opinion voiced in the councils of the federations. Don't spoon-feed the community with only the news that a federation director believes is good for the community to know. This road leads to sterility all the way down the line, and has been responsible in part for bringing us to this kind of situation where the intelligent Jew doesn't want any part of community activity.

BOOKS

INTELLECTUAL WONDERLAND FOUND IN SPARKLING 'BOOK OF SEASONS'

THE BOOK OF SEASONS, Code of Maimonides, translated by Solomon Gandz and Hyman Klein, \$10.00 (Yale).

This latest addition to the Judaica Series, consisting in large part of Maimonides' Mishneh Torah, is a translation of most of Sefer Zemanim, concerned with laws of Sabbath and holiday observance. The original writers and editors have passed away, but they left a magnificent legacy in their renditions of the Rambam work, with its copious notes and appendices. Here are to be found the minutiae of regulations concerning forbidden labor, festive repose, requisite legal fictions, unleavened bread, plant species used on holidays, the New Moon, and all cognate data. The entire series

has opened an intellectual wonderland to English readers. It should be in every Jewish library, even those of the most moderate pretensions.

RIZPAH, by Charles E. Israel, \$5.95 (Simon & Schuster).

The Bible has inspired thousands of novels through the centuries. Few have the splendor and impact of Mr. Israel's narrative of the First Book of Kings. The story is told through the experiences of Rizpah, teenager, whose family was destroyed by the Philistines, who became the unwilling consort of a Philistine commander, and when rescued and returned to her people was made Saul's favorite concubine. The tale is written by the old woman Egrep, her onetime mentor in Philistia. Rizpah's beauty turned all hearts to her; in her various ways she affected the lives of Saul, David, Abner, the children of Saul, and virtually everyone in that milieu. Her two children

by Saul were to be put to death by David, of whose anointing by Samuel she had had early knowledge. David does not come off well in the relation; but savagery and deadly conflict marked the entire period. Over 500 pages of good fiction reading.

KING DAVID: SHEPHERD AND PSALMIST, by Geoffrey de C. Parmiter, \$3.95 (Nelson).

A scholarly and attractive retelling of the David saga, with learned footnotes. David is praised and defended, almost as the olden rabbis found condemnation for his misdeeds. But Jews will not favor the concluding sections which lead to NT declarations of Jesus' origin and legendry.

ABRAHAM BURSTEIN

Correction—May 5th's edition book review column listed the price of Hamilton Hamaasi incorrectly. The price should have read \$3.50.



Burstein

New Jersey Rabbi Finds Conventions Seminars Of Apathy, Achieve Nothing

Editor Jewish POST and OPINION
I was glad to see that my article on "Bureaucracy in Jewish Community Life" drew some comment.

I do not attend, and therefore do not know what happens at the conventions of the Council of Jewish Federations. Lately, I have hesitated to attend any convention because I find them a sheer waste of time.

When you speak of "executive sessions" at the R.A.—(and I regret very much that you were

subjected to much personal embarrassment)—I believe I am not violating any confidence when I say that nothing really transpired that could not have been shared with the press. "Executive sessions" seem to be only so much "dust in the eyes." Even when a ruckus was raised on a certain very important issue involving the professional life of the rabbi—unfortunately, before I arrived at the Concord—nothing came of it. The man spoke

his piece, let off steam, and the mills continue to grind!

I am reminded of a conundrum which Maurice Samuels presented to a Zionist convention dinner many years ago. He asked, "How much of nothing can finally amount to something?" Conventions are just so much of nothing.

I am acquainted with one of the best-organized Jewish Community Councils in the country—our own Community Council in Essex County. A public meet-

ing is held once a year. The results of that meeting are completely indifferent as far as influencing the activities of the Council. Many years ago, they attempted a public election, but that was abandoned either because of apathy or because it spelled too much danger to the professionals.

I am also familiar with some of the subordinate agencies operating under the aegis of the Council, and my evaluation is unfortunately a true one. Even when resolutions are adopted at meetings and conventions, I have found that—if the bureaucracy so chooses—they are completely ignored. Who is to remember that such and such a resolution

was adopted? To whom is the professional responsible? To a board HE selects?

I am not concerned so much with the tragic dictatorial atmosphere that pervades our Jewish community as with the apathy which this creates in the Jewish community. To borrow a term, we seem to be "a nation of sheep." This is contrary to the nature of the Jew for, as you know, "where there are two Jews, there are usually three opinions!" The latter might be bad, but the discipline of indifference I find even worse.

RABBI BENJAMIN H. ENGLANDER

Irvington, N.J.

WHERE TO GO
WHAT TO SEE
WHAT TO DO

IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

COMING EVENTS

Monday, May 22 — Shavuot Hasidic celebration led by the Lubavitcher Rebbe. In the synagogue, 770 Eastern Parkway, Brooklyn. For those traveling after nightfall, Kingston Avenue Station, IRT, 7th Avenue Line.

Tuesday, May 23 — Adlai E. Stevenson, United States Ambassador to the United Nations will be the principal speaker at a dinner of the Jewish Museum of the Jewish Theological Seminary at 92nd Street and Fifth Avenue at 6 p.m. Stevenson will also be guest of honor at the dinner at which the others guests will be the 60 community leaders who will serve as trustees of the \$1,500,000 Stevenson Fund which they have undertaken to raise.

Thursday, May 25 — The National Council for Jewish Education, comprising the leading Jewish educators of all ideological groupings in the United States will hold its 35th anniversary conference in Atlantic City beginning May 25.

LECTURES and SYMPOSIUMS
Tuesday, May 23 — "Jewish Law Report of Modern Israel," by Pinchas Peli, editor "Panim-El Panim" at Theodor Herzl In-

stitute, 515 Park Ave., at 8 p.m. Public invited.

Wednesday, May 24 — Lecture by Rabbi Joseph B. Soloveitchik, at Yeshiva University, Amsterdam Avenue and 186th St., in the evening.

Wednesday, May 24 — "Talmud Study," by Rabbi Eliezer Kirzner, Theodor Herzl Institute, 6:30 p.m. Public invited.

Wednesday, May 24 — "Living and Working in Israel," an informative symposium on professional and agricultural possibilities. Yitzhak Woolfson will discuss business and professional aspects and Saadia Gelb, member of the Kfar Blum, Israel, will talk on farm and country living. 8 p.m. Public invited.

Thursday, May 25 — "Survey of the Reclamation of the Jewish Books Stolen by the Nazis," Lecture by S. Shunami, Hebrew University, Israel, 8 p.m. Public invited.

EXHIBITS

Painting and woodcuts on the Revolt of the Warsaw Ghetto, by Marius Sznajderman at the YMHA in Newark, N. J., 255 Chancellor Ave. Admission free. Through Wednesday, May 24.

"The Hebrew Bible in Art," ex-

hibit of paintings, drawings, etchings and textiles at Stephen Wise Congress House, 15 East 84th St. Sponsored by the Commission on Jewish Affairs of the American Jewish Congress. Through June 15.

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E 80th St., NYC 21. YU 8-8400.

America-Israel Cultural Foundation 2 W 45 St., NYC 36. OX 7-4030.

American Red Mogen David (Supporting Israel's Red Cross) 225 W 57th St. NYC 19. PL 7-1627.

Anti-Defamation League of B.B. 515 Madison Ave. NYC 22.

Community Service Bureau of Torah Vadaath, 141 S 3 St., Brooklyn 11. New York. EV 7-1065.

Harvard Labor Zionist Order, 575 6th Ave., NYC 11. YU 9-0300.

Hebrew Teachers Institute 314 W 91 St., NYC 24. TR 7-4885.

Israel Government Tourist Office, 574 5th Ave., NYC 36. CO 5-2750.

Jewish National Fund, 42 E 69th St., NYC 21. TR 9-9300.

Jerusalem Supervisors Union, 205 W 14th St., AL 5-7330.

National Community Relations Advisory Council, 55 W. 42d St., NYC 36. LO 4-3450.

National Council of Young Israel, 2 W 16 St., NYC 11. WA 9-1525.

Poale Agudath Israel of America, 147 W 42 St., NYC 36. BR 9-0816.

Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 90 5th Ave., NYC 11. WA 4-7940.

Synagogue Council of America, 114 W 42nd St., NYC 36. BR 9-2647.

Union of Orthodox Jewish Congregations of America, 84 5th Ave., NYC 11. AL 5-4100.

United Zionist Revisionists of America, 55 W 42d St., NYC 36. PE 6-0332.

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Jewish Ideals Would Guide Daily Life Under New Reconstructionist Technique

NEW YORK (P-O)—"A radical departure in Jewish life in the U. S. today which would shift the emphasis away from money to the individual's commitments to Jewish ideals as a guide for personal living has caused the Reconstructionist Movement to change its official title."

The suggestion came from a young theologian — Dr. Jacob Neusner — a Jewish Theological Seminary graduate who has taught religion at Columbia University for a number of years. It was contained in an address to the annual Reconstructionist Conference at Beth Shalom Synagogue in White Plains. He is leaving shortly to assume a new post in the Department of Hebrew Studies at Wisconsin University.

"The areas of genuine community among American Jews are limited," he said. "The manifestations of 'communion' among individuals are mainly external, signified by titles and institutions but not by inter-personal contact or personal engagement."

Neusner calls the framework around which his idea would be built, "fellowship."

The main thesis of the new approach is contained in one recommendation made by Dr. Neusner, namely: "The fellowship demands that its members contribute not purse but their personality."

Neusner's revision of modern-day Jewish life based on the idea of fellowship calls on "each man to know . . . and accept . . . the goal of the fellowship and know how he himself is achieving that goal personally in his own being. Then he will be more than a Lion or an Elk or a Benevolent Moose. He will be a Jew and a man."

Neusner hopes to infuse Jewish life with "reality, meaning and content." He said that today Jewish "group identity emerges only by contrast to the outside world rather than by reference to affirmative, inward group experience."

Answering the question of how membership in the fellowship would be different from an organization like the Rotary Club, Neusner explains that it seems to him "that to the extent that the fellowship imposes a common bond of purpose and direction upon men, it will differ from all activities intended to 'bring people together' or to facilitate personal friendships or contacts. Thus to the extent that the fellowship is indifferent to the personal needs of its communicants to that extent it will

not be another clique or club or clan."

He then shows how in the Jewish community of today, none of this takes place:

"Most organizational life professes an impressive galaxy of purposes; if only partly successful, any single American Jewish society would already have 'saved' the Jews, if not the world, already. The role of individuals in such organizations has very little to do with those ultimate purposes, however."

"What indeed does the private person do in a society? That is the key. My impression is that mainly the private person gives money and drinks tea. For example, the great Jewish organizations in this country carry out many enormously important tasks in philanthropic and Zionist activity, for example, or in defense, or in education. But what do the members do?"

"Am I wrong in thinking that they do the following: they pay dues, contribute to special 'drives' or 'campaigns,' receive 'bulletins' or communiques, and very occasionally, attend a meeting. The very military character of organizational metaphors is appropriate indeed to the status of the private in the ranks, contented to do his duty, and sometimes, get a medal—or a plaque."

"What happens at a meeting? Generally, the members hear a speaker, perhaps ask a question, but mainly, look forward to the coffee hour afterward. This is quite legitimate, it seems to me. For the coffee hour is the one moment in which each private person actually does something creative and personal. The purposes of the organization are generally carried out by professionals. No matter the 'cause,' most men and women who support it have very little to do themselves with achieving it."

"For the 'fellowship,' it ought to be contrary. The individual member ought to participate at every recreative moment in the achievement not of the means of the group but of its ends. He ought to contribute himself to reach such ends, and I mean, himself and not his money."

"If the fellowship begins with a budget, it will end with a bank-account. Its goals must be so chosen that they may immediately involve each member. If each man knows and accepts the goal of the fellowship, and knows how he himself is achieving that goal personally in his own being, then he will be more than a Lion or an Elk or a Benevolent Moose; he will be a Jew and a man."

Neusner's concepts of his program show great restraint. He puts it this way:

"Men who set out to save the world in the end are fortunate to save themselves, while men who view their history and destiny with humility sometimes reach greater things than they dared dream. If therefore, we choose to explore the way of the fellowship, we will be wise not to see ourselves as saviors either of Judaism or of the Jewish people. Rather, we may well accept ourselves as plain and insignificant men, Jews, trying to explore the consequences of our faith and heritage for ourselves, in terms of our own needs and situation."

"If the fellowship means any-

thing at all, its meaning must emerge in the life of the fellows themselves, for otherwise, fellowship may stand for great goals, but move nowhere and no one. The Jews have always responded cautiously to messiahs, and in modern days, when social institutions assume the messianic or eschatological pose, the Jews may observe with continuing caution and detachment."

"Every activity in Jewish life, even the synagogue, permits its participants to fulfill their obligations by a money-payment, a kind of ransom of the absent soul. The cash nexus represents the reduction of man to things. I have found that money is easier to collect than souls and that intellect and commitment are more precious because they are rarer."

"What is the best form of organization for Jewish religious life? If we seek the answer in the way of fellowship, I propose these principles to help formulate it; first, that a meaningful social group among Jews ought to take its particular character from the fundamental concerns of Jewish faith and tradition, thus manifesting specific evidence of its Jewish origin."

"Second, that such a group seek fellowship which is the kind of social relationship among men who come together for a purpose transcending themselves and their private human needs, rather than friendship; third, that the fellowship aim at the personal involvement of each fellow in the immediate achievement of its ultimate purpose, that is, in activity immediately and obviously relevant to the goal of the fellowship itself; fourth, that the fellowship demand that its members contribute not their purse but their personality; fifth, that the fellowship choose mundane, tentative and austere goals and finally that the fellowship be regarded under the aspect of time, as an institution that happens at the moment of its own recreation."

"Fellowship will not save the world. I believe it may provide some men and women with a worthier 'cause' than that which now informs their lives."

The Reconstructionist Conference resolved to draw up a guide for ritual usage for use by members of the Reconstructionist movement; to set up fellowship groups called Havurot, consisting of dedicated men and women committed to live by the principles of the Reconstructionist philosophy; to call upon the boards of trustees of affiliated congregations to accept for membership on such boards only those who would commit themselves to such a program of study, worship, ritual and ethical conduct; to draw up a curriculum for college students who, upon completing their studies, or upon achieving their majority, would dedicate themselves voluntarily and publicly in an appropriate ritual, to living in accordance with the ideals of Judaism.

In accordance with a final resolution, the group will henceforth be known as the Federation of Reconstructionist Congregations and Fellowships. The next conference is scheduled for May, 1962, in Skokie, Ill.

Orthodox Group Protests Sabbath Eve Performance

TEL AVIV (P-O) — Orthodox Jews who were balked by police during a demonstration against a Friday night performance at a Petach Tikva theatre on the grounds that the demonstration was held without a police permit, applied for a permit to hold a future demonstration and their application was denied.

Some 2,000 Orthodox Jews headed by rabbis for the Oron Amphitheatre in Petach Tikva last Friday night to protest a show which they described as a violation of the sacredness of the Sabbath.

They sang and danced their way through the streets. Police charged they were interfering with traffic and broke up the demonstration. Some of the Orthodox protesters pelted the police with stones. Two of the demonstrators were arrested.

When the police declared the

demonstrators should have a police permit granting them authority to stage such a protest, the Orthodox group promptly applied for a permit to demonstrate against a performance scheduled at the theatre for next Friday night. The application was denied.

Last Friday night's demonstration was the second of its kind staged by the Orthodox group in protest against a Friday night performance. They had massed before the theatre on the preceding Friday night but police managed to keep the entrances to the theatre open.

The "sanctity of the Sabbath" was the issue in another incident, this time involving Lydda Airport. Employees of El Al Airlines and their families had planned an excursion Friday night in El Al's new Boeing jet. At the request of Beit Hanassi, however, the El Al people agreed to postpone the excursion.

Census Shows Big Increase In U. S. Catholics

NEW YORK (P-O) — There has been an increase of 47 per cent in the Catholic population of the United States over the past ten years, according to the 1961 Official Catholic Directory, just issued here by P. J. Kennedy and Sons, publishers.

"The Pilot," a Catholic newspaper, published in Boston, says the directory pegs the present Catholic population at 42,104,900. An increase of 886 in the number of clergy during the year brought the total number of priests to 54,682, the largest ever recorded.

The directory discloses that there were 136,953 converts to Catholicism during 1960. This marked the eighth consecutive year that the number of converts exceeded 125,000. The total number of converts during the last 10 years was 1,343,377.



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Cleveland Temple on the Heights Spurns Din Torah

A summons issued to the Temple on the Heights in Cleveland, Ohio, during the month of February, to appear before a Beth Din (Jewish Religious Court) was flatly rejected by the officers of the Temple. Headed by a prominent Rabbi from Detroit, the Beth Din was constituted at the request of the National Council for Jewish Education (NCJE), one of whose members complained of unjust and improper treatment by the Temple where he served as Educational Director of its religious school. After six consecutive years of service, and without any prior notice, the Educational Director was advised to resign and according to the complainant, was threatened with being "black-balled" if he did not resign. His last month's salary was withheld and its release made conditional upon his signing a statement absolving the Synagogue of any wrong-doing in the matter.

The National Council for Jewish Education, the national organization of leading Jewish educators, intervened on behalf of its member and carried on negotiations with the Temple on the Heights replied to the effect that the officers consider the matter. To all of its pleas for a hearing, the Temple on the Heights replied to the effect that the officers considered the matter closed. The Jewish Community Federation of Cleveland and the Committee on Congregational Standards of the United Synagogue of America were requested by the NCJE to intercede, but to no avail. Finally, and as a last resort, the NCJE requested a prominent Detroit Rabbi to arrange for a Beth Din and to summon the Temple to a Din Torah, in accordance with Jewish law. When summoned to appear before the Beth Din, the Temple on the Heights refused to honor the summons, in direct defiance of Jewish traditional law which provides such arbitration recourse.

We are shocked to find that a Synagogue would flout Jewish law so flagrantly. We hope that the Temple on the Heights will reconsider its decision and accept the summons to a Din Torah.

The NCJE has, in the meantime, advised all Personnel Placement Committees of the Jewish education profession not to recommend any candidates to the Temple on the Heights, and now issues an open, public request to all Jewish teachers and educators not to accept any position with the Temple on the Heights in Cleveland, without clearance from the NCJE.

The NCJE has also requested the Bureau of Jewish Education of Cleveland with which the school is affiliated to suspend its membership until the Heights Temple has appeared for a Din Torah and has complied with its verdict.

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